النصائح الأويسية

THE UWAYSI COUNSELS

200 VERSES OF ADVICE BY A MASTER OF THE UWAYSI SUFI TRADITION

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الجامعة الأويسية

SHAYKH ABU AL-SALIH MUHAMMAD FAYD AHMAD AL-UWAYSI

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بسم الله الرحمن الرحيم

الحمد لله وحده و الصلوة و السلام على من لا نبي بعده

و على آله و اصحابه اجمعين

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TRANSLATOR'S NOTE

These are a collection of exactly two hundred counsels by Shaykh Abu al-Salih Muhammad Fayd Ahmad al-Uwaysi to guide, help and reform those of us in desperate need of direction. It is designed for everyone across the spectrum, from those intending to clean away bad old habits to those intending to brush up on general Islamic etiquette. It is for both the beginner in the path of self-purity (*Suluk*) and a reminder for the one already on the path. Shaykh al-Uwaysi beautifully combines advice both on spiritual affairs and daily worldly affairs, where one is taught the realities of our dealings and also develops and refines the inner and outer character.

A WORD FROM SHAYKH ABU AL-SALIH MUHAMMAD FAYD AHMAD AL-UWAYSI

"Although in the modern day there is a scarcity of those who value advice and counsel, yet there are still some bondsmen of the Almighty who seek out counsel, recognizing its pearl-like worth and act upon it with their full energies. This pauper (Shaykh al-Uwaysi) appeals to the people of Islam (*Ahl al-Islam*) to not only preserve by heart these counsels yourself, but also read them out to your close ones, sons and daughters so that they begin to apply these counsels today and become a source of investment for you in this world and the hereafter."

No. 001

Do every work for the pleasure of Allah, with sincerity.

No. 002

Plant the seed of love and devotion for the Messenger of Allah ﷺ in your heart and, consequently, consider his reverence and his veneration as the lifeline to your faith.

No. 003

Keep faithful to the Prophets and Saints,
never let there be any lack in etiquette or honour.

No. 004

Do not claim for yourself greater than your rank.
Live in humbleness and humility at all times.

No. 005

Honour a man in accordance to his deserving.

No. 006

Recognise the due right of each and everyone.

No. 007

The secret which is not statable should never be uttered from your lips under any circumstance.

No. 008

A friend is identified at time of distress.

No. 009

Stay clear of the company of the buffoon and the gullible.

No. 010

Keep company of the intelligent and the sober.

No. 011

One must strive to do what is good as early as possible.

No. 012

When you say something, say it with evidence and never present a false claim.

No. 013

The days of youth are extremely unsafe;
doing good works within them is manliness.

No. 014

Do not engage in useless debate and argument,
whether it is with friend or foe.

No. 015

Regard your mother and father the crown of your head.

No. 016

Honour your teachers more than your father,
for they reform your soul.

No. 017

Never expend more than your income.

No. 018

Apply moderation in all things.

No. 019

If anyone comes to you as a guest, then attend to him.

No. 020

Keep your eye and tongue under your control at all times.

No. 021

Never, under any circumstance, cause a burden to your neighbour.
Rather, picture your neighbour in likeness to yourself.

No. 022

Keep your clothes and body pure and clean at all times
so that you receive good health and high opinion.

No. 023

Teach your children knowledge and etiquette
so that you reap the joys of the faith and the world.

No. 024

When you intend to speak in an assembly,
pay much concern to what in your speech could offend others present.

No. 025

Do not utter such a speech that could cause dislike or upset within an audience.

No. 026

It is incumbent for the ruler to speak words of justice,
even if it be in opposition to any particular party.

No. 027

Do not consider every single person in an audience
to be of your religion, a friend or identical to you.

No. 028

To eat more than ones hunger is not appropriate, it is not healthful.

No. 029

Whatever you consider bad for your own self,
do not want it for others either.

No. 030

Do not lust for anything, liberate yourself from jealously
and adopt the habit of emulation.

No. 031

Speaking less, reflecting much, and sleeping only in accordance to necessity are the workings of the intelligent.

No. 032

Do not be hopeful of loyalty from the self-centred friend.

No. 033

The work which you have still not completed, do not assume it as complete.

No. 034

When you speak, contemplate considerably on whether you should utter what you do. Do not be as hurried in speaking as you do in contemplating.

No. 035

The work which is the need for today, do not leave it for tomorrow.

No. 036

The man who is older than you, do not jest with him.

No. 037

The man who is a dignitary, speak briefly in his presence.

No. 038

Do not speak to the general public in such a manner
that they become lackadaisical.

No. 039

If any needy can benefit from your hand
or speech then do not keep him deprived.

No. 040

If any talk of buffoonery ever does come from you
then remember it forever so that the same error is not repeated.

No. 041

Do not be so concise that one cannot comprehend your intentions.

No. 042

Every night before you sleep, summon up every error from that day so that you can guard yourself from it for the following day.

No. 043

If you happen to do a good-work then make sure to forget it. Thinking of it could only give birth to egotism.

No. 044

If there is any benefit to be gained, do not find excuses.

No. 045

Do not wish ill even for a foe, if could be then do good to him too.

No. 046

Doing a favour to someone is akin to making him a lifelong attendant.

No. 047

To confront an awful man with a favour is akin to sentencing him for life imprisonment of its appreciation.

No. 048

You might do a favour and forget it,
but he whom you favour will never forget it.

No. 049

If someone is talking to another, then under no circumstance should you interrupt them, even if you know better.

No. 050

A sign of a fool is that he responds without having been inquired.

No. 051

Do not keep your belongings and conditions hidden from your kith and kin to such an extent that even after your death they should remain unavailable.

No. 052

No one likes an arrogant man, even if it be the King.

No. 053

Never backbite, and in particular never speak ill of the pious.

No. 054

Where there is a gathering, do not speak at odds to them.
If it is opposing the Shari'ah then it is best to stay away from it.

No. 055

If could be, then continue to be keen on generosity.

No. 056

Guard yourself from the smug, the selfish and the compliment-hungry.

No. 057

Do not let idleness near, for it is the root of all disorder.

No. 058

Avoid stultiloquence and talk of jest and never make fun of anyone.

No. 059

Never put a man to shame before unfamiliar men.

No. 060

If someone needs correction, then whisper it to him in private
and assist him to understand.

No. 061

If someone has a disability, like a cripple, one without a hand, short-necked, paralysed or one of a continuous illness, then do not keep him as a servant.

No. 062

Do not read a letter which is not yours.

No. 063

If you receive a letter addressed to you from somewhere, be sure to read it earliest.

No. 064

When someone is writing something, then be sure not to sneak a look, not until the writer himself permits you.

No. 065

Words which have left your mouth are now no longer under your control.

No. 066

Never extol yourself or your people from your own mouth.

No. 067

Men should not imitate women folk.

No. 068

The ornament made purposely for women,
men should stay well clear of it.

No. 069

Men should make certain not to wear that clothing
or jewellery which provides women with their adornment.

No. 070

However long one could hold back from war and conflict,
one should continue to do so. All kind of peace is found in reconciliation.

No. 071

Being hasty in each and every work is not good.

No. 072

Whoever honours you, be sure to honour him.

No. 073

At times of anger, think carefully before you speak about the repulsiveness which will fall upon you once you utter [what you do].

No. 074

Never quarrel with anyone infront of a guest.

No. 075

Never demand any work from a guest, rather work for him.

No. 076

Let not benefit or harm influence the expressions of your face.

No. 077

Prefer not such a habit that would cause people to think lousy of you.

No. 078

Do not take accountability for another's quarrel.

No. 079

Keep the following three with you at all times: some money, a cloak and a ring.

No. 080

Partiality is only appropriate to the extent that one's very own self does not become beggarly or disgraceful.

No. 081

Health is a great gift, do not waste it.

No. 082

Befriend the city's head, herbal doctor and medical doctor.

No. 083

Keep yourself needy and humble in the world.

No. 084

Keep Allah before you at all times.

No. 085

Be relentless in conquering your lustful self.

No. 086

Be just with the creation of Allah,
do not show prejudice or violate anyone.

No. 087

Serve your elders and show affection to the young.

No. 088

Be generous to the needy.

No. 089

Remain committed in giving advice to your friends and chums.

No. 090

Remiss your enemy and present yourself
to the traveller with compassion.

No. 091

Only converse with the ignorant on necessity,
remain silent if they speak.

No. 092

Whatever your occupation, excel however much you can.

No. 093

Do not be esurient in seeking knowledge.
Rather preen your inner and outer self.

No. 094

A sign of a fool is that he speaks a lot, and responds without consideration.

No. 095

He who utters the same words repeatedly does not comprehend the expression of love, speaks in fanaticism and does not investigate. He is an ignoramus and a fool.

No. 096

The non-practising scholar is akin to a blind man with a lamp.

No. 097

He who backbites about someone to you is most likely backbiting about you to someone else.

No. 098

So long as you can continue to extract benefit from Gold, do not place yourself in difficulty.

No. 099

Do not show so much affection that people become enslaved and do not be so gentle that people become overexerting.

No. 100

The unjust ruler is an enemy to the state. In the same way, the agnostic with no application is an enemy to the religion.

No. 101

Breach of trust is a great tragedy.

No. 102

The best piece of advice is that one must never lie.

No. 103

The one who controlled his tongue has indeed geared many forthcoming disasters into his control.

No. 104

Greed is the cause of ruin.

No. 105

The best of assets are those which maintain one's dignity.

No. 106

Ignorance is the greatest catastrophe.

No. 107

It is better for a man to remain in solitude than to be in bad company.

No. 108

The best writing is that which, once read, encourages man to contemplate on his state, to find all his faults and assets and be able to identify Allah.

No. 109

Test the sage at time of anger, the brave at time of battle
and a friend at time of need.

No. 110

Give charity in that you give with the right hand
while the left has no news [of it].

No. 111

Choose steadfastness in doing good works so that the end result is favourable.

No. 112

He who is delighted to hear the belittlement of another
is included in the group of backbiters.

No. 113

Work of haste is reason for remorse, whilst work after thought
and reflection is reason for relief.

No. 114

One who does not value rest gives rise to many a sorrow.

No. 115

To laugh at each and everything and to dislike each
and everything are included among the traits of the dim-witted.

No. 116

One must continue to remain patient upon destiny's inscription.

No. 117

He who strives certainly does attain his goal.

No. 118

He who is patient achieves victory.

No. 119

Time is a valuable thing. Never let any moment (of it) pass by in vain.

No. 120

Forever remember Allah and death. If you have favoured anyone,
or if anyone has disfavoured you, never remember it.

No. 121

He who speaks with an unctuous tongue
and etiquette earns the contentment of all.

No. 122

Greed is the key to shame, as ill temper is the key to enmity.

No. 123

As long as man continues to live he should
continue to progress in his learning.

No. 124

The intelligent requires but a gesture
while the ignorant demands penalty.

No. 125

Honour is increased by humbleness
and rank is decreased by arrogance.

No. 126

Requesting a loan off a friend can at times cause grief.
Therefore, it is best to avoid taking (it) off a friend.

No. 127

When an ignoble receives office he becomes arrogant
and when he becomes a ruler he commits injustice.

No. 128

Keep your temperament under control;
you will become deserving of high esteem.

No. 129

The intelligent is he who finds others in misfortune and takes his guidance.

No. 130

The worship of Allah is the cure to all anguish.

No. 131

The wound of a sword is left on the body,
as is the wound of a sin left on the soul.

No. 132

He who does not thank people,
he does not fulfill his thanks to Allah.

No. 133

The intention of the believer is better than his action.

No. 134

Even if an enemy is hungry, one must feed him.

No. 135

It is he who worships, who is most fearful of Allah.

No. 136

The best entity for man is his own mother.

No. 137

Never be hopeful of favour from the self-centered man.

No. 138

Reconciliation between two Muslims
is an exceptional form of worship.

No. 139

Safeguard of the tongue is far more difficult
than the safeguard of riches.

No. 140

Such a life is futile which does not come in aid of another.

No. 141

The greatest of guidance is death, if [only] you would understand.

No. 142

He who guards his eye from the forbidden,
he has indeed saved his eye from the ache of both worlds.

No. 143

To be negligent of Allah, the exalted and the transcendent,
is infact far more severe than going in to the hellfire.

No. 144

Such a night is useless in which worship is not performed.

No. 145

A pious neighbour is better than the faraway relative.

No. 146

Wasteful spending is better than begging for hand-outs.

No. 147

Life is a journey; complete it in the best manner.

No. 148

Vexatiousness is the maximum sin.

No. 149

The one who acts arrogant will fall flat on his own face.

No. 150

For the children the parents are the *Qibla*,
and the teacher and spiritual guide are even weightier [in comparison].

No. 151

The consequence of disobedience to Allah is deeply fearsome.

No. 152

All evils are born out of lustful desire.

No. 153

Such a man is disobedient to the Almighty who casts in other's teeth his past favours upon them.

No. 154

Until you have actually spoken to someone do not assume lowly of him.

No. 155

Repentance from the elderly man is great; from the young it is outstanding.

No. 156

He who desires for Paradise hurries towards doing good-works.

No. 157

The intelligence of the moron trails his tongue
whilst the tongue of the astute trails his intelligence.

No. 158

To consume your anger whilst beholding
the bursting force of vengeance is the ultimate *Jihad*.

No. 159

If someone has good opinion of you then do good
and prove it to be true of you.

No. 160

To favour is a great deed which has an immense reward.

No. 161

The one who observes the conditions of others
and attains counsel is wise.

No. 162

Face calamities with patience and retain blessings with gratitude.

No. 163

The receiving of blessings is also a trial;
it is to determine who is most thankful.

No. 164

Overcoming bad habit is the perfection of worship.

No. 165

If sight is illumined then every day is judgement day.

No. 166

The pious men benefit even from their enemies.

No. 167

A smile opens the door to the soul.

No. 168

The one with no fidelity has imperfect faith.

No. 169

He who lengthens his expectations ruins his age.

No. 170

Do not let such thought enter your heart which seeks only self benefit.

No. 171

Anger always begins with thoughtlessness and ends in remorse.

No. 172

Religious knowledge is a rain that showers mercy heavily.

No. 173

Self-abnegation is the most excellent form
of worship and ultimate master.

No. 174

The friendly enemy is most dangerous.

No. 175

The afterlife is the accomplishment of the pious
and the world is the desire of the useless folk.

No. 176

Man is beautiful by his character not his appearance.

No. 177

Protect your tongue more heavily than gold and silver.

No. 178

The one with many desires never fills his belly.

No. 179

Patient is the one who is content with less.

No. 180

The habit of Allah's beloved is to eat less, sleep less and speak less.

No. 181

A human is he who advocates sense of modesty and shame.

No. 182

Fine etiquette is a fragrance that settles in the soul.

No. 183

Providing the needy an extension is not an act of kindness,
it is justice and equity.

No. 184

A single unit of currency spent by a pauper in charity is greater than
the hundreds of thousands spent in charity by a rich man.

No. 185

Sitting around pointlessly increases the difficulties in life.

No. 186

The love of three things is deeply harmful: The self, life and wealth.

No. 187

Physical health is far better than wealth,
while the continence of the heart is far better than health.

No. 188

You are busied in earning the world,
while the world is fervent in removing you.

No. 189

The most dangerous sin is the one that appears small in your eyes.

No. 190

The one who has no etiquette is full of numerous vices.

No. 191

The intelligent speak after reflecting,
while the fool reflects only after speaking.

No. 192

Such knowledge is useless which is not practiced.

No. 193

The heart finds solace in every good work.

No. 194

To mock someone is a risk that you may
become trapped in the same calamity.

No. 195

Addiction may not be a serpent
but is surely more dangerous than one.

No. 196

Do not ruin your afterlife by drowning yourself
in the colourful tints of the world.

No. 197

Favour friends and be humble to enemies,
this will make them dote on you.

No. 198

Do not think you have favoured someone after benefitting them.
Rather, understand that Allah chose for you virtue in your matter.

No. 199

Honour your elders; your young will honour you.

No. 200

Allah is for us sufficient (*al-Kafi*) and Muhammad ﷺ is for us the cure (*al-Shafi*).

تمت بالخير

الفقير القادري ابو الصالح محمد فیض احمد الاویسی الرضوی غفر له

٢٤ رجب ١٤٢٨ یوم الجمعة

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